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and by no means to be put on a level with ordinarily stimulating movements of thought or with ordinarily inspiring examples. When we have taken into account all the facts, "we shall believe in something more than the example of Jesus as operating upon his followers; we shall believe in his absolute presence, spiritual and invisible, but real." This, then, according to Mr. Mozley, is the true meaning of the resurrection; "and not only the true meaning in itself, but the very heart of the meaning as held by the original disciples—by Peter and the Jewish Christians no less than by Paul and the Gentile Christians."

This is a book the merits of which, one feels, do not require to be proclaimed from the house-tops. Those who need it will find it. Its conclusions are not compelling and its suggestions, reinforced by no appearance of extraordinary insight, are not hard to reject. But one knows not how often hereafter searchers for truth, in hushed library or still study, may find some measure of comforting assurance because Mr. Mozley has patiently and sincerely given reasons for the faith that is in him.

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EDUCATION ACCORDING TO SOME MODERN MASTERS. By CHARLES FRANKLIN THWING. New York: the Platt & Peck Co., 1916.

In his treatise on education Herbert Spencer, whose ideas upon this subject were by no means exclusively utilitarian, wrote as follows: "If men are to be mere cits, mere porers over ledgers, with no ideas beyond their trades—it is well that they should be as the cockney whose conception of rural pleasures extends no further than sitting in a tea-garden, smoking pipes and drinking porter; or as the squire who thinks of woods as places for shooting in, of uncultivated plants as nothing but weeds, and who classifies animals into game, vermin, and stock—then indeed it is needless for men to learn anything that does not directly help to replenish the till and fill the larder." Whether the plea be, as here for the cultural study of science, or as with thinkers of quite a different type from that of Spencer, for the cultural study of the classics, the argument rests ultimately upon the same basis. No matter how much the professors of liberal culture say about its practical value—and sometimes they say rather too much—their belief in higher education rests chiefly on the faith that such education is not merely utilitarian, not merely ornamental, but in the plain old-fashioned phrase, good for the soul. It is dreary business to work for culture unless one believes that culture means a real enlargement of personality. No one is supported through the pains of learning by the thought that it is better to study than to dissipate or to fritter away time; no one studies solely for the incidental pleasure to be derived from it. It is a kind of internal compulsion, it is obedience to a deep-seated in-

stinct that is far from entirely pleasurable in its operation, that make men think and toil at books. If one is to have enthusiasm for culture one must have faith in culture, just as it is necessary to have faith in moral values if one is to make sacrifices for the sake of righteousness.

For the eloquent setting forth of this faith and for the rational exposition of it we are fain to turn to certain great thinkers, called "modern masters" by President Thwing, who had the minds of scholars and the hearts of poets, or—if we must except John Stuart Mill from the latter class—of lovers of mankind. The spiritual masters whose opinions upon education President Thwing has extracted and clearly interpreted in this book of his are Emerson, Carlyle, Ruskin, Mill, Gladstone, John Henry Newman, and Goethe. The work is far more than a collection of pertinent quotations—though the quoted passages are numerous. In selecting the right passages from each writer, in connecting them in such a way as to show their relation to the whole thought of that writer upon education, and in independently summing up conclusions—a matter that requires critical judgment and real skill as a stylist—the author has performed a task as onerous and as profitable as that involved in producing an original treatise.

There are serious problems regarding the adjustment of education to modern life, upon which the thought of the older thinkers sheds little light. To reread the passages of their writings which President Thwing has reproduced makes one feel, however, that they had the root of the matter in them, and that we are in some danger of placing the whole educational discussion upon a false footing. When, if ever, such words as theirs come to seem to us meaningless and out of date, then it will not be altogether well with us even if we have attained a high degree of formal and technical effectiveness.

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JUSTICE TO ALL. By KATHERINE MAYO. New York: G. P. Putnam's Sons, 1917.

There is general knowledge that the Pennsylvania State Police has proved on various occasions a most effective organization. It is widely believed, moreover, that the militia are not suited for the work of suppressing riots or preserving order during strikes. The opinion that every State should have its own constabulary has often found expression in the leading articles of newspapers or in the writings of military men.

There are a number of important facts, however, in regard to the whole problem and with reference to the organization of Pennsylvania's police force, concerning which few possess definite knowledge. To begin with, the average citizen does not understand how scanty is the protection provided for people in the rural districts of